

# A Pleasaunt

Dialogue or disputa-  
tion betweene the Cap,  
and the Head.



Imprinted at Lon-  
don by Henry Denham,  
for Lucas Harrison, dwelling in  
Paules Churchyarde at the  
*signe of the Crane.*

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# A Dialogue betwene the Cap and the Head.

## The Cap.



How vndiscretely doth  
Fortune deale wpyth many  
in this world : cursed be the  
tyme that euer I was ap-  
pointed to couer thee.

## The Head.

What the Diuel aylest thou : thou doest  
nothing nowe a dayes but murmur and  
grudge.

## The Cap.

I woulde the Woll that I was made  
of and the Sheepe that bare it had bene de-  
noured with Dogges , or that it, had bene  
burned in the filthy fingers of the ilfauored  
olde queane that spurne it.

## The Head.

Why what meanest thou , by thys cur-  
sing : I neuer did thee any harme .

## The Cap.

So diddest : thy euill entreating of me  
is the whole cause of my grieffe, thou arte

A.y.

the

A Dialogue betwene  
the worker of my wrong, and the onely oc-  
casion of my complaint.

The Head.

I knowe no cause why thou shouldest be  
grieved with mee, for I payde sweetely for  
thee, & thou knowest y<sup>e</sup> euery man weareth  
not so fine a Cap as I doe weare, & at night  
when I go to bedde I bruste thee, I lay the  
on a faire Carpet, & couer thee with a cleane  
Handkercher, where thou restest quietly  
all the night and a good part of the daye,  
in the morning whē I go abroad, I sprin-  
kle thee with Rose water, and strawe thee  
w<sup>th</sup> Damaske powder, and then set thee  
on the hyghest and moste honorable place  
that I haue. What wouldest thou haue  
more?

The Cap.

I had rather thou shouldest place mee in  
the lowest and filthiest place: for I had ra-  
ther that thou madest mee a patche in thy  
Breeches, so that I might liue in peace and  
quietnesse without reproche, and bestowe  
thy rose water and damaske powder vpon  
thy vice pick me dainties, for I passe not  
for it.

The



## the Cap and the Head.

### The Head.

I thinke if thou were in thy right wytte,  
thou wouldest not forsake to be placed on  
the head, which is y<sup>e</sup> seate of Reason, sense,  
and vnderstanding: and the hyghest, most  
apparaunt, and beautifullest part of mans  
body, and chose rather to couer so filthy and  
stinking a part.

### The Cap.

If this saying were true, it woulde not  
muche greue mee: but when I consider  
that such heads are thicke sowe but come  
thinne vp, so that I neuer cā haue any rest;  
but one while thou wearest mee aloft, ano-  
ther while ouer thine eyes, one while on  
this fashion, and an other while on that  
fashion without anye discretion: moued,  
put of, put on again, I assure thee I esteeme  
the patche in the breeches to be happier  
than I.

### The Head.

I vnderstande not thy meaning: eyther  
thou art in a rage, or frantlike.

### The Cap.

Saye, thou rather seemest frantlike, that  
behauest thy selfe so frantikelike, which is  
to my great dishonoz and shame.

**A Dialogue betwene  
The Head.**

**Either** thou takest me a misse, or I know  
not my selfe, or else it may be that I vnder-  
stande thee not well, I praye thee speake  
plaine.

**The Cap.**

**How** so shall I doe worse : for if I speake  
plainely and tell trouth, thou which wouldest  
not gladly heare the truthe, mightest  
be angrie, and in a fume throwe mee into  
some stinking puddle, or on some filthye  
dunghill.

**The Head.**

**I** promise thee I will not be angrie, saye  
thy minde and I will heare thee.

**The Cap.**

**Who** is able to beare such iniurye at thy  
hand : that art neuer contented to weare  
mee after one fashon : but one while thou  
wearest mee lyke a Garland, by and by lyke  
a Steple, an other while lyke a Barbers  
Bason, anone after lyke a Bolle whelmed  
by side downe, sometime lyke a Roster,  
sometime lyke a Souldiour, and sometime  
lyke an Antique, sometime plited, & anone  
after unplited : and not being contented  
with, that thou bindest mee with gaarische  
bandes;

the Cap and the Head.  
handes: one while of one colour, and an-  
ther while of an other, and sometime with  
many colours at once, as if I were woe:  
how is it possible to suffer so many changes?

### The Head.

What? I had thought thou wouldest  
hane made some great reason, but I per-  
ceane I shall confute this straight. Howe  
sayest thou, ought I not to doe what I can  
to get reputation and be esteemed among  
men?

### The Cap.

Yes, but what is that to the purpose?

### The Head.

Harry I wyll tell thee. A man ought to  
enforce himselfe eyther to be handsome, or  
terrible: handosome to please hys friendes,  
and terrible to feare hys enimies: and the  
diuers wearing of thee, is to one of these  
effectes.

### The Cap.

I praye thee shewe mee: wyll the diuers  
wearing of mee make a lubberlyke lout-  
comely or handsome, or a faint harted co-  
warde sloute and hardy?

A.iiiij.

The

## A Dialogue betwene

### The Head.

I thinke it will: for it is commonly seene,  
that wher the square forme is placed on the  
head of some great student in Divinitie or  
the law, or some other science, with all the  
ceremonies that belonges thereto, he is  
counted the wiser and better learned: and  
by the same reason, the diners wearing of  
ther may make a man to seeme comely and  
handsome, or fearefull and terrible.

### The Cap.

To avoide error, before we wade any  
farther, let vs come to the signification of  
the wordes. *What is comelynesse?*

### The Head.

Harry, comelynesse is to have a faire cap  
full of Aglets, and to weare it after the  
rector fashion, his hose to sticke cleane on  
his legges, and a cleane & handsome shoe.

### The Cap.

Now in good sooth well defined, now  
thou shewest thy witte. I neuer heare so  
doltishe a reason.

### The Head.

I ensure thee I take it to be so, and I pro-  
mise thee, the neatest and swiftest fellows  
now

## the Cap and the Head.

now a dayes are of my minde, but if thou knowest any better definition, tell mee.

**The Cap.**

Well, to make thoxe without farther reproving thy doltishenesse, I will shewe thee in fewe words. Comeliness is a beaude some agrment in the proportion of all the members, which pleaseeth and contenteth the eye of him which beholdeth it.

Comeliness.

**The Head.**

Ah, now I understande it. I meant to saye so.

**The Cap.**

Then I pray thee what is terriblenesse?

**The Head.**

I know I shall satisfy thee better in thyse. Terriblenesse is to haue a sworde by a mans syde, a base voice, bys Cap a shuffe, his cloake about his eares, and to looke byg.

**The Cap.**

poise a white shall light on thy badde blackhead.

**The Head.**

Tell by what aylest thou? I am sure al my loyly wyllers call that terriblenesse. What takest thou it to be?

The

A Dialogue betwene  
The Cap.

**Terriblenesse.** Saye I will tell thee shortly what it is.  
Thou shalt vnderstand that terrible-  
bleness, is an opinion conceiued in the imagination  
of man, of the woorthy manhode, stout cou-  
rage and tryall of him that is so esteemed.

The Head.

Well go to, put case it be so, what mea-  
nest thou thereby?

The Cap.

I meane that it is playne madnesse to  
thincke that I can make him comely which  
hath an vncomely or vnhandsome Bodye &  
an ylfauoured face, or make him seeme ter-  
rible which is knowen to be a faynt hearted  
coward. And yet grosser madnesse is it to  
think that I am able to make a good vniue  
or good lawyer, yea though I were accom-  
panied wpth a fine Sarcenet Tippet. For  
if thou kneweste what ignorance I coner  
sometime, thou wouldest say wpth me that  
it were better be a Bzeach than a Bonnet;  
for all be not wel learned that haue bene at  
Orforde, but they that haue well studied  
there. And as I cannot make the ignorant  
well learned, no more can I make the vn-  
comely handsome, or the coward hardy.

The



## the Cap and the Head.

### The Head.

I thinke thou sayest truth , but yet thou canst not deny , but according to the attire of the Head the Body is esteemed, as we see in pictures , y<sup>e</sup> those that be made with Diademe be esteemed as Sainctes , and those wyth Crownes as Kings , and those wyth Miters be esteemed as Bishops.

### The Cap.

I perceyue now thy wyttes be breached, and the farther thou wadest, the lesse reasō thou shewest. For how many are paynted wyth Diademe for Saints, that in tyme of their life haue bene false Traytours both to their King and Countrey: howe many crowned with gold, that haue better deserved to be crowned with perpetuall shame: how many paynted wyth precious Miters, that if their liues were well examined, might more worthily weare an infamous pillory paper: so that their head attire honoureth not them , but they rather dishonoure their attire: wherby thou mayst perceauē, that is not possible for me to hide the faults of the vnderstanding , as I hyde the scurfe of thy scalde pate.

The

## A Dialogue betwene

### The Head.

Thou mayst well ouercome mee by reasons, but yet I doe as the greatest number and common sort doe.

### The Cap.

Ther in thou confirmest my saying more, that thou hast neither reason nor vnderstanding: for, the common sort commonly wythstande the truth. But those bee the least iniuries that thou doest mee. for thou gyuest mee greater causes than these to complaine.

### The Head.

Then to be shorne, shewe me thy griefe. I weene thou hast tolde all already. I cannot diuise, wherein I offende the more.

### The Cap.

That is not so, but it seemeth that thou goest about to shame mee viterly: for thou art not contented w making mee to weare Head, Yellowe, Greene, and Blew laces, but besides that, thou encombreest me wyth byrdes Fethers, thou bestickest mee wyth Brouches, Valentines, Kings, Kapes, Purles, Gloues, yea fingers of gloues, thou inapprest mee in Chaines, thou settest me with Buttons and Aglets, thou lardest  
me

## the Cap and the Head.

me wether bands and bandes, thou cuttest  
me, borest me, and flathest me, both aboue  
and beneth without any compassion or pi-  
tie, and so by this disfigure mee, empairing  
my dignity, and yet the more to thy shame,

### The Head.

Why: I doe that for a certaine gallant-  
nesse or brauery, which hath a verie good  
grace, and me seemeth that he that wea-  
reth thee so, hath a lusty louters heart, and  
is courtlike.

### The Cap.

What callest thou that gallantnesse?

### The Head.

I cannot properly define it, but I thinke  
it be to haue apparell of the newe fashion,  
which maketh a man to be looked on, and  
to seeme to be proper and handsome,

### The Cap.

Haue I not alwayes tolde thee that thou  
art full of idle toys, the more thou talkest,  
the more fool thou appearest, thou delystest  
in gallantries and knowest not what it is.  
The greatest reproche that may be sayde to  
a reasonable man is, y he woteth not what  
he doth: Therfore I will describe it to thee.  
Gal.

A Dialogue betwene

**Gallant:** Gallantnesse is nothing else but an occupying of superfluous things of no balue, which proceedeth of the vanity of the minde and sicklenesse of the brayne.

**The Head.**

Peraduenture our lusty Gallants wil be offended with this diffinition, and therefore if thou haue no better prowe, thou dost them great iniurie.

**The Cap.**

I wil proue it to thee thus: First gallantnesse is deriued of this word Gall, which is a superfluity that groweth on the oke tre, vnprofitable, without seede, light, and so round that it can scarce lye still on y playne ground. Wherof some nations haue a proverb: thou art as fickle as a Gall. And thou shalt vnderstande, that of Gall, cometh this word Gallig, which signifieth a fretting and wearing awaye of hymselfe, or hurting and offending of other. And so consequently they are called Gallants, because eyther they consume and spende away that which their friends hath left them, in their vaine folly and carishnesse, and so gale them selues: or (if they haue not of their owne to gall) eyther gall the Marchaunt in his boke

### the Cap and the Head.

or else by shamefull shifting gall so many to  
maintain their Gallantnesse, til they bring  
themselves at the length to the gallows,  
which we see commonly to be most furnished  
with gallants, god giue them better grace.  
And as for the feathers which thou prickest  
and stickest in me, one while Ostrige, ano-  
ther while Cranes, Parrats, Wittors, coc-  
kes and Capons feathers, signify nothing  
else but the lightnesse of thy brayne, for we  
haue a commo prouerbe, Thou art as light  
as a Feather.

### The Head.

Surely I neuer vnderstode this worde so  
wel, I am glad that I know it. But though  
I should graunt thee that feathers be vayne  
and contrary to vertue, wisdom, and gra-  
uity, yet thou hast no cause to be offended  
with the braue Wouches and Buttons  
that I make thee weare.

### The Cap.

Shal I tel thee the trouth in few wordes?  
Euen as the Painter hath firste concei-  
ued in his minde the form of his picture be-  
fore he begin it, and then in outward work shew-  
eth the inward impressio of his mind: thes.  
so by the outward deuises of the Wouches

is

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is shewed forth eyther the graine and mo-  
dest, or the wauering and vnconstat minde  
of the wearer. So that thy topische deuises  
in thy Bouches, & thine vnconstant wear-  
ing of Feathers, do shew the wauering of  
thy foolish bzaune.

The Head.

Thou art to blame to finde fault with  
thys: for we see, y Warriours both weare  
Feathers and diuises, and are commended  
for it.

The Cap.

Yea, in so doing they are worthy of great  
commendations, & it were shame for them  
if they should not do it: for the cause & rea-  
son is both good and honorable that hath  
brought vp this custome, but no whit of  
thys maketh for ther.

The Head.

No: for what reason is it then done: I  
thinke for nothing but for gallantnesse and  
bzaunery.

The Cap.

Thou art still harping on that foolish  
bzaunery. The nature of a foole is to thinke  
that in other which, he seeleth in himselfe:  
and



## the Cap and the Head.

and to measure the woorkes of other by his  
owne folly, taking them to be lyke without  
difference. The reason why Warriours  
weare feathers plumes, deuises & cog-  
sances on their Helmes, harnesses, barbes  
and horres, is one of these: either to auoide  
confusion and keepe araye and order, as to  
be the better chosen and knowne in battail:  
to the ende that eche man maye be recom-  
penced according to his desertes, & valiant  
according to his vianitise, & the colour to  
his cowardlines: & generally they are woorn  
for distinctiō and difference of nations and  
bandes. But to weare them vpon no cause,  
and to remember mee to such vaine trifles  
and toyes without any ground, seemeth to  
be very fond: for they y<sup>e</sup> weare Feathers  
to any other purpose than I haue before re-  
hearsed, be eyther foules or fooles. But  
shall I tell thee a thing in counsell?

## The Head.

Say on, for I haue promised thee not to be  
angry: but if thou shouldest vse this talke  
to some of our yong gentlemen, y<sup>e</sup> mightest  
chaunce to haue more smiles aboute thyne  
cheekes than thine owne.

To what  
ende Fe-  
thers be  
woorne

## A Dialogue betwene

### The Cap.

I pray thee kepe it secret then. I promise thee I beleue they thinke it is lawfull for them to vse all kinde of sond & vaine toys, and vnlawful for me to tel them of it. But to come againe to our matter. At this grieueth me not so much as other intollerable iniuries that thou dost me, which maketh me many times wish my self an ouer sweater. For when thou art drunk, and that the superfluity of thy vybbed wine distillesh forth in soluer sweate drops, then thou wettest thou me alway, thou treadest on me, and so leauest me in daunger of Dogs and Cattes, which many tymes both pisse and shyte on me, I woulde I were then whelmed on thy drounse drunken noll.

### The Head.

I promise thee thou arte much to blame to vse these wordes: yet can I not deny but that hitherto thou hast spoken reason: but if I make amendes hereafter, thou shalt haue no cause to complayne, for agaynst amendes can no man bee: And therefore I mind to set thee on the highest place of me, and so to make thee an ornamente and corner of the most noble parte of me. And so I

## the Cap and the Head.

I thinke thee sufficiente recompence.  
What canst thou desire more?

### The Cap.

I could be very wel contented therewith,  
if thou wouldest leaue mee so in rest: but  
thou continually pynnettest me, thou put-  
test me of, thou putttest me on agayne, thy  
hande is neuer of on me: And my greatest  
griefe is, that thou troublest me without  
differance of persons, and without iudge-  
ment or discretion: Therefore most happy  
are the Moors, Swedes, the Turcks, Tolo-  
pans, and the familiaris Saracens, which  
for honor of no person, no though the King  
himself were present, are ever removed.

### The Head.

Now I perceyue thou arte a brabler, for  
the veriest wzangler that is, wouldest not  
think it ill to honour the higher powers.

### The Cap.

It is very commendable & necessary to  
honor thee, but my griefe is that thou remouest  
me from the place where thou hast planted  
me to: misse honour, to honour those which  
are neither honorable, reuered, worshipful  
nor honeste. For if I knewest what honou-  
ring were, I wouldest not thus misuse mee.

## A Dialogue betwene

**The Head.** I wis I am not so ignorant but I knowe  
what honoring is.

**The Cap.** I thinke it is, but I thinke it is not  
praise contrarye. I thinke that what is  
honoring is to be so called.

**The Head.** I will tell thee in fewe words. Ho-  
noring is a handesome putting of a round  
Cap with a legge or Embaycing after a best  
fashion. And so I prove hereof, I have met  
hed some that be so desirous of it, that they  
looke on every side the streete to see if any  
man shewe them such reverence: and ra-  
ther than sayle, they will make as though  
they moved their Cappe, to provoke men  
thereunto.

**The Cap.** Now in good sooth, a learned definition,  
and as good a prove, And suche proude and  
baine fooles that so seeke for Cap & Canell  
curtelle are worthy to weare a happe and  
a bable, & thou for so honoring them a coat  
with foure elbowes.

**The Head.** What is honoring then?  
**The**

## the Cap and the Head.

### The Cap.

Though I be sure thou wilt not beare  
thyng, nor understand mee, yet I will  
tel thee in fewe words: Honoring is a the  
wing of reuerence at sight of the excellent  
beauty of him that is honored.

Or hat  
honor or  
reuerence  
is.

### The Head.

and I pray thee  
I pray thee: and therefore I put thee of  
to honor men.

### The Cap.

I tel thee thou shalt not beare  
that which God sende thee more wil. But  
come let vs go apace.

### The Head.

Consented: let vs go thence for the night  
create then.

### The Cap.

I would to God I were once placed  
where I might be at rest. I pray thee tell  
me why pluckest thou me not a minute so  
ouer thine eyes.

### The Head.

Woe thou not bold heart. I looke, and  
howe my begger looke makes men to  
tremble.

A Dialogue betwene

The Cap.

O Lord what paine it is to seme a feare.  
But why wearest thou mee none other  
one syde :

The Head.

I perceiue thou hast no wit, make thou  
a good grace it hath with a wanton scurvy  
eye to looke on these faire Gentlewomen.

The Cap.

Alas poore soule! but I pray the let me  
alone so. Why holdest thou? What starest  
thou to weare mee so farre backe?

The Head.

Thou arte very full of questions. I doe  
thus to shew my selfe homely and modest  
of curiositie,

The Cap.

Wilt thou vse a little of my counsell?

The Head.

What is that?

The Cap.

A speedie  
cure for a  
mad man.  
Due to some good and cunning physician  
to be cleane shaven and thrust into some  
whore dogges belly.

The



the Cap and the Head.

**The Head.**  
What meanest thou by that?

**The Cap.**

I will tell thee that another time. But  
tell me why didst thou put me of to him  
that past by.

**The Head.**

Wouldst thou not haue me: she we obser-  
uaunt to him: & looke what a fayre chaine he  
bath on.

**The Cap.**

Then madest thou curtesie to his chaine  
and not to him.

**The Head.**

Yay I did it to him because of his chaine.

**The Cap.**

What is hee?

**The Head.**

I cannot tell, but well I wote, hee hath a  
faire Chaine.

**The Cap.**

But if hee had had none, thou wouldest  
haue let hym passe.

**The Head.**

Yea, but sauest thou not when hee per-  
ceiued that I made no account of him,  
holpe hee opened hys Cloake of purpose  
that

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that I might see his chayne, and then thou  
knowest I can do no lesse.

The Cap.

And so thou honouredst the chayne, and  
not him.

The Head.

Thou mayst be sure of that. But it is to  
be thought that he is some to be so that  
weareth such a chayne.

The Cap.

But if he were a Fole, a Beall, a Kna-  
fian, or a naughty pack that ware it, woul-  
dest thou shew reverence to him?

The Head.

No.

The Cap.

I am glad I haue gotten one worse word  
of thee yet. And I promise thee, he that  
weareth such a chayne, without the condi-  
tions belonging thereto, is worthy to weare  
a good great one of yron, and thou to be com-  
pled with him: he for wearing that which  
is above his degree, and thou for magnify-  
ing such a presumptuous fole in his pride.  
But why puffedst thou mee of now?

The

the Cap and the Head.

**The Head.**

Wouldest thou not what a paierstye he hath,  
he is a doctor of the law.

**The Cap.**

Wouldest thou that

**The Head.**

Warry I wyl shew thee. This other day  
I met him with three or foure Widdowes  
after hym, one Chiding, another weeping,  
a third desiring hym for the passion of God  
to be good to hir, and save hir honesty.

**The Cap.**

Wyl, what meant they by that?

**The Head.**

I thinke thou wouldest laugh to heare it:  
the one layed hard to his charge for taking  
part wth one that made clayme to hir of a  
some graunt. The seconde betwayled hir  
rath and vnadvised assuring to a wyld  
yong man, and after by the aduise of his  
frendes, fynding a better offer, was ra-  
ther content to empart some portion of the  
godes which hir former houseband had so  
carefully gotten, to appease the yong man,  
than to lose the hope of hir new chosen hus-  
band. The third being knaushly enticed  
by

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by a naughty packe and made to beleene the  
Spone was made of greene Cheese, was  
brought to such shamefull abuse of hir body,  
that being espyed by hir neighbours, she  
was eyther constrained to sue to haue him  
marry hir, or else to liue in continuall infame.  
Then thys Doctor behaued himselfe  
so modestly and with so good a grace, that I  
cannot thinke but that hee is worthe of a  
reuerence, and besides that I heare say he  
is a very good fellowe.

### The Cap.

A mā of a very good conscience had bene  
the better praise: and so he may be for me.  
Notwithstanding, I haue seene that God  
hath rayled by wicked Lawyers to bee a  
scourge for such vnadvised and carelesse  
people: (if they haue met with better it is  
more of hys goodnesse than of their deser-  
uing.) But thys I perceiue, that it is good  
for me to bestow their goods wailely when  
they departe thys worlde: for I see well y-  
nough, that forgetfull wiues are easy to be  
entysed, both to bestow their owne partes,  
yea and also deprive their child:ren of theirs  
at the fond persuasions of a naughty pack,  
who will be sure to resoxt to none but such  
as

the Cap and the Head.

As haue some what. But who is hee that  
thou makest so lowe curtesie to?

The Head.

Hee is a common Lawyer and a suttle  
childe I warrant thee.

The Cap.

Why what can he doe?

The Head.

He is the trimmest fellow that thou hast  
hearde of, to shaddowe a false quarrell, to  
trouble a hundreth men, to delay a matter  
as long as a man wil, to cloake the trowth,  
and to hyde on euery syde, and as saye a  
tonged man as any is in Englande, tyll he  
haue catched them on the hip, and then hee  
gideth them: which maketh that neuer  
a neighbo: twentye myle aboute him can  
abide hym or heare of hys name.

The Cap.

The more beaue thou to reuerence such  
a one as is maeter to be wondred at on the  
pyllory, or bannisht the countrey: so: he not  
onely vndogeth hys neighbours, but bryn-  
geth those good Lawyers into infamy, that  
by rightye, and in conscience, exercise the  
Lawes to maintenance of equitye iustice  
and

A Dialogue betwene  
and vpholding of ciuile pollicy, whome  
thinke thou wouldest not be so ready to re-  
uerence, as thou wast to reuerence thy  
wicked man.

**The Head.**

Yes, but such a one as he loketh for thou-  
ty tymes more than any honest man.

**The Cap.**

So I thinke, for they seeke only the dis-  
charge of their conscience, and rewarde at  
Gods hand: But he wyth hye hygge loken  
woulde make men to honour hym, thin-  
king thereby to cleaue his wickednesse: thus  
hee is ashamed to be accounted a doer of  
that which hee is not ashamed to do. Was  
who is that that makes thy lutee hye the  
ground.

**The Head.**

Speake softly that he heare thee not. It  
is the vilest tongued man in the world, for  
hee can saye well of no man: And I must  
kepe in friendship with him, least he should  
speake euill of me: for thou knowest, it is  
good setting a canble before the Diuell.

**The Cap.**

A miserable man to reuerence any man  
for



the Cap and the Head.

for feare: but thou art neuer the nearer. for  
he that is gyuen to say euill, can neuer say  
well.

The Head.

I thinke thou sayest trouth, but let me  
salute this man.

The Cap.

What is hee?

The Head.

It is a great riche man, he knoweth no  
ende of his goodes.

The Cap.

How commeth he so rich?

The Head.

For he can skill of all maner of things,  
and is so harde, that he wyll not lose the  
dropping of his nose.

The Cap.

Path he gotten it all himselfe, or cometh  
part of it to him by enheritaunce?

The Head.

aye, it is all of his owne getting, and  
that in short tyme.

The Cap.

Howe is it possible to gette so much ho-  
nestly?

The

## A Dialogue betwene

### The Head.

I cannot tel, but well I wot within these  
firtene yeaers he was not worthe a graye  
grote, & now he may spend aboue two hun-  
dretth marks a yere by leascs, besides that  
he hath gotten by bying and selling of offi-  
ces, and also he hath dronke Wynte water.  
And bycause our Preacher's speake against  
vsury (by which he hath gottē many a faire  
pound,) he wyll now decline nothing but  
wares, in the which a man shall lose not  
past. 25.02.30. in the. 100. by the yere. And so  
to fise hundretth poundes worth of wares  
lying in hys warehouse, he will occupy per-  
aduenture for fyue or sixe thousand pounds  
by the yere, and neuer styre penny worth  
therof.

### The Cap.

O cruell Caterpillar and destroyer of co-  
mon weakes, what lawes are able to be in-  
vented to bydle such Impes of Satan: but  
fith mans lawes will not serue, I can not  
thinke but that God wyll from Heauen  
plague him to therample of al such Canni-  
bals: but who is thys that thou salutest so  
farre of with such lowe reuerence.

The

## the Cap and the Head.

### The Head.

It is one of our Catholike Bishops, that  
is now going to his aunswere. I may saye  
to the I shaped a scouring at hys handes  
once when it was.

### The Cap.

What scouring I pray the?

### The Head.

Harry I wyll tell the. In the tyme that  
these good fellowes bare high saille, and that  
the pore men were burned by heapes, I  
(although vnworthye) was accused to buy  
of heresy, & when I came before him, being  
examined therof, I rapt oute two or thre  
great othes with other such merry talke,  
which made my Lord so laugh, that he not  
only discharged me, but sayde he woulde  
undertake that I was no heretyke. I may  
say to the I had gone to the pot else.

### The Cap.

Tell by and canst thou finde in thy heart  
to shewe him a good face that hath put the  
in feare of thy life?

### The Head.

I must nedes shewe him a good face, though  
I knowe hee did nought, and wishe hys  
hanged

## A Dialogue betwene

hanged in my heart: for if the world should turne againe he woulde peradventure be the better to me hereafter, and as I tolde thee before, it is good setting a Candle before the Diuel: and I promise thee the most parte of men be gladd to doe so now a dayes.

### The Cap.

The true professours and followers of Gods truth, neither are nor ought to be afrayde of any chaunge, for God wil neuer leaue them & put their trust in him, but wil either defend them as vnder the shadow of his wynges, from the violent force & cruell tyranny of their enemies, or else wil so assist them with his holy spirit, that lyke valiant champions in despite of their enemies they shal cherefully and wpth great ease & without all such violence as the cruell ones shall vse towards them. But as it is laughworthy that thou shouldest be accused for any such cause, so doth it well answere to thy Religion to feare the wagging of eury strawe. And thys by the way: whosoener thinketh by pollicye to prevent that which God hath appointed to come to passe, shall finde himselfe deceiued that he shall find it is better

## the Cap and the Head.

better to trust in God than to trust in princes: and shall then see what it is to vse such dissimling. But who is that thou crookest to now so reverently?

### The Head.

Hast thou not what a frayne of men hee hath after him: It is an olde Knight of the countrey.

### The Cap.

What doth he wyth all those men?

### The Head.

When they be at home, some of the haue farmes of their own, which thei haue gotten of him in respect of their true seruice done towards him, and so follow their houseband: some serue him in his house as hinders, and selue or none of them but be occupied in one thing or other: for I vnderstand hee is a good homely gentleman at home.

### The Cap.

And didst thou reuerence hym in respect of his honest bringing vp of his seruants?

### The Head.

No I ensure thee, for I neyther esteeme it honest bringing vpp, nor gentleman like: and I promise thee we shalote the clownes

C. J.

as

A Dialogue betwene  
as well when they come to the Court,

The Cap.

I looked for such an answer at thy hand;  
for it is the nature of all such bayne heads,  
to despise all those that minde honestly to  
lyue, and to preferre the idle loytering life  
before the honest paynful lyfe. But the end  
thereof is, a yong Serving man an olde  
Beggan. And I would wylsh that all noble  
men & Gentlemen woulde so vse their ser-  
uants: so should they be y better serued, &  
their seruants the better prouyded for. For  
this maintayning of such great traynes of  
yble Shakebucklers, is both the decay of  
the husbandrye of Englande, whereto the  
most of them were called by byrth, and also  
the great increase of horrible vices, where-  
wylsh Lady yolenesse dayly nourisheth the:  
But I wyl speake no more for feare of of-  
fence. But who is hee that made mee to  
leape of as sone as he looked on thee:

The Head.

It is a Gentleman of the towne here.

The Cap.

A Gentleman: What can he do:

The Head.

Why, the Gentlemen of this countreye



## the Cap and the Head.

do little or nothing, for it is agaynst their  
indisposition to geue themselves to anye thing  
but to Gentlemanlike pastimes: that is,  
hunting, hauking, dicing, carding, swea-  
ring, &c. But this is a right Gentleman  
and a good man.

**The Cap.**

What callest thou a good man?

**The Head.**

A good man is he that hath lobsterclutch,  
all to line, and hurteth no man.

**The Cap.**

Well defined. So thou callest not him a  
good man that doth good, but him that doth  
no harme.

**The Head.**

In effect that is my meaning.

**The Cap.**

O miserable World, what ripetelle is  
syne come to, that he that doth no harme  
is now counted a good man?

**The Head.**

Say what thou wilt, he is both a gentle-  
man and come of a noble house.

**The Cap.**

I will proue what thou canst saye once  
agayne. What is Nobility?

C. y.

The

**A Dialogue betwene**

**The Head.**

Happy nobility is to reckon by the pedigree of a mans auncestours from tyme out of minde.

**The Cap.**

Alas poore soule; howe many Marchantes, handy crafts men, Carters and Plowmen are able to do so, and yet are neuer the more gentlemen: yea if that were true, there were no gentlemen: so; we come all of Adam which filled the Earth.

**The Head.**

If that be not it, then is it, for a man to be able to shewe how victorious bys auncestours haue bene and what great Lords.

**The Cap.**

This is as ill: for he that braggeth of the glory of his predecessours, honoureth not himselfe, but them. And it is not possible that the prouesse of another can make hym Noble that hath no Nobility in hym selfe.

**The Head.**

Yet for al that I see that they which brag of their nobility shew what great charges their predecessours had, what great offices, howe well they were beloued of the King, what

## the Cap and the Head.

What goodly Castels they possessed, with o-  
ther such lyke things, and this is coumpted  
great Nobility.

### The Cap.

Great iniquity is it for him that neyther  
hath learning, experience in seates of war-  
res, god pollicy in governing comon wea-  
les, neyther any other vertue worthy of re-  
nounge, to enforce me to call or esteeme him  
a gentleman, vnder colour of the vertue or  
god say that his predecessours haue had:  
or goeth aboute to cloake hymself with the  
glory that other haue gotten wyth greates  
payne and trauayle, he himself remayning  
ignozant or unprofitable.

### The Head.

Thou makest mine eyes daffell wyth thy  
reasons: but let me vnderstand what thou  
takest Nobility to be?

### The Cap.

I were as good tell it to the post, thou art  
so drownded in fond opinions. Neuerthe-  
lesse the wyfdest men take Nobility to be a  
renounge engendred of the only vertue and true no-  
bilitie of hym in whome it is: and hee bilitie is.  
that is not vertuous or valiaunte, can not  
haue this renounge, and he that hath that  
vertue

## A Dialogue betvyene

vertue and valiantise, maye rightly be called noble, yea though he were borne in a swines sty: for vertue is the mother of nobilitie. And it maye be sayde by hym as the Emperoz Claudius sayde by a good man, whose parents were vnknown: He is his owne sonne. Therefore I saye euen as he ought to be counted most noble, which by his owne prowesse and vertue continueth and maintaineth the good renoume of his auncesters: euen so ought he to be counted most vile, whose vile and filthye liuing declineth and degenerateth from the vertues and valiantise of his auncesters.

### The Head.

This geare passeth my capacite, but well I wote I doe as I see other folkes doe.

### The Cap.

Then saye no more hereafter that thou hast placd mee on the scate of reason, but on a Daltrocks nest.

### The Head.

Thou reulest mee shamefullye, but I maruel how thou art thus well learned, & talkest more like a Philosopher than a Cap.

### The Cap.

That is no maruell, considering that I haue

## the Cap and the Head.

haue covered the heads of so many learned  
wyse and graue men, so many fooles, pre-  
sumptuous and obstinate men, and so ma-  
ny of all sorts, that it were shame for mee if  
I had not learned some wyse-dome. But  
let that passe, I praye thee carry mee home  
again that I may be in rest, for this wea-  
ryth me to much, for there is not the worst  
Horsekeeper, Waterbearer, Porter, no  
not the veriest tatterragged boye, but I  
must beare the paine of honoring hym:  
I must be put of wyth a counterfeyt and  
vnnaturall grace, a disguised and dissem-  
bling humblenesse, and they that be wyse  
perceiue well ynoughe holwe fayne thou  
wouldest be fine. And many times they  
floute and mocke thee because thou arte so  
ready to put me of, hoping y they wyll doe  
the lyke. For: for the least remouing of  
their handes that passe by towarde the  
heads, of go I straight, least thou shouldest  
lose that reuerence, where as in deede some  
of them doe it to scratch their heades, some  
to blowe they nose, some to picke a mote  
from they shoulder, and then seying thy ha-  
stynesse of curtelle go thine wayes & laugh  
the to scorne.

## A Dialogue betwene

### The Head.

I haue promised thee not to be angry, yet thou checkest me very malapertly, but thou shalt well ynough perceiue that I doe nothing without reason: It seemeth that hee that in all his doings seeketh hys owne priuate profite, is a wyleman and woorthye of prayse: Amongst other wayes of seeking profite, the getting of friendes is very necessary. Now I seeing the ambition of men now a dayes to be such that euen the worst think well of themselves, and looke for reuerence, and knowing that I can do them no greater pleasure, put thee of to them, and then thou seest what cherefull countenance they make mee, whereas if I did it not, they would become mine enimies and thinke mee proude: So I that seeke to liue according to the time, put thee of for profite sake.

### The Cap.

O fowle foole how farre thou arte deceived: for hee is neither honest, nor woorthye of prayse that seeketh hys owne priuate profite, or getteth friendes for profite sake: but ought to be auoided and fledde from as from popson; and men must be as ware of them

as



## the Cap and the Head.

as of head enemies of the common wealth:  
For unhappy is the Prince that is ruled by  
such counsellors, or the communalitie that  
are ruled by such officers. But who can a-  
byde that the hono<sup>r</sup> and reuerence which is  
due to good and vertuous men, shall be be-  
stowed vpon wicked, vicious, igno<sup>r</sup>ant  
and vnsutable men, which ought rather  
shamefully to be reuiled. For very misera-  
ble and perillous is that place, where wic-  
ked men are esteemed and hono<sup>r</sup>ed.

### The Head.

I must needs confesse thy reasons to bee  
both good and true: but they are contrary  
to the common opinion, and I feare least it  
make thee be counted fantastick, and that  
thine ouertwening in gainesaying the grea-  
test number, may tourne to thy great hin-  
derance: therefore the quietest way is to  
followe the common sort.

### The Cap.

Haue I not tolde thee, y<sup>e</sup> the common sort  
cannot alway with trouth, but oppresse it:  
and wilt thou haue mee followe foolish  
and false opinions, knowest thou not that  
a man must haue respect to his friends, but  
aboue all to the trouth: I praye thee if thou  
loue

A Dialogue betwene  
loue mee let vs go home , and desire mee no  
more to doe after the common sort.

The Head.

Contented : but before we go I woulde  
haue the tell mee what honoꝝ is .

The Cap.

What  
honoꝝ is.

I shall lose time to tel thee, so; I perceiue  
it passeth thy capacitie : yet bicause thou  
hast promised me rest, I will shewe the my  
minde. Cuē as the chiefest gift of the soule  
is vertue , and the chiefest of þ body health,  
so the chiefest of worldely giftes is honour,  
and not riches as the common sorte deeme.  
And those noble menne are moste esteē  
med , whiche are aptest in manlike and  
chivalrous feates, and workes worthe of  
renoume : wheras the baser sort are styg  
uen to nosell in the ground, and esteeme it  
not : So that honoꝝ may aptlye be called all  
kinde of demonstration, worke, saying, or  
signe, bearing witnesse of the vertue in the  
person so honoꝝed.

The Head.

Then so; a man to put of his Cap is ho  
noꝝ, so; it is a signe & demonstratiō of honoꝝ.

The Cap.

Thou sayest trowth that it is a demon  
stration

## the Cap and the Head. .

stration of honoꝝ, if it be done vpo the right  
grounde, that is vertue: but the grounde  
may sayle, for smoke is a demonstration of  
fye, yet we see smoke procede many times  
of other causes, as out of a dunghill oꝝ such  
lyke.

### The Head

Whence cometh then this wayling of  
the Bonnet in signe of honoꝝ?

### The Cap.

It is a very auncient custome, & it sprong  
of thys, that bicause the head is the noblest  
part of the bodye, and the tendest and ap-  
pest to receiue harme, the same beyng pre-  
sented bare and naked to our betters, is the  
greatest signe of obedience and humilitie y  
can be. But it is a great abuse and sheweth  
lacke of discretton to bestowe this excellent  
signe of duety to those that are not worthe  
therof: which signe of obedience was firste  
instituted to be vsed to God, and afterward  
to our Princes, Gouvernors and Iustices  
who on earth supply the place of God, and  
be called bys anoynted.

### The Head.

I cannot denye but that thou hast spoken  
reason, but bicause I wpll not seme to be  
selfe

## A Dialogue betwene

selfe willed, I minde to frame my selfe according to the tyme & company: And therefore beare with mee tyll I haue money to buye a new Cap, at which time I minde to let thee rest in quiet.

### The Cap.

Well sith it wyll be no better, I minde no more to trouble thee, but will arme my selfe patientlie to beare all these iniuries in hope that a time wyll come, that thou shalt both remember my wordes, and

I also shall be in quiet, therefore doe what thou wilt

I will saye no more.

The ende.

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